

# On Sirohi – the Incontinent Cantorian



By Slavoj Žizek

## Preface

A scene forms around a man – and this is his documentary and is busy talking about Jaffa and Christ,

even Mazhab in Mohmmad – such things are called infinite. I dedicate this work to Sirohi and Alain Badiou, even Althusser, Mladen and Giorgio Agamben – we have found our footsteps to a Church in India – northern road of Nainital – just in the Indian Christian tradition, what is called Jaffa tours of Christ. I meant the simple infinite is the surject to such belonging and multiples in Existence which belongs to a higher set – like a poetic self-reference to pure being in Hegel, just more political perhaps or intelligent – that infinite then becomes the subject.

## Introduction

I mean here just prove the process of Existence, Temporality and even Infinity as in fact Dialectical part –

that there can be a ballet or even Logics of World – which then is also and in fact Cultural Criticism in Deleuze's sense on the photographic evidence of cinematic moments or such things as evident empiricism in Hegel becoming a process.

I mean evident things, like the notebook and its table for accounts of a company or a small shop even to run a Hindi bookshop then is also infinite – imagine always seeing things in the Infinite.

Imagine then Cantor as lived.

I. To commence with a lecture

It then is a pristine stance at a microphone in a lecture hall, and the lecture commences. "What Cantor

knew was that infinity exists and is in fact a proof of infinity.”

## II. The Process of Infinity

In fact then philosophy looks up to this infinite process.

III. The process becomes about infinite speculative self-reference – even literature is then developed and all of this becomes Open and Pure dialectics with Techincal notations in pure statements

In fact then Open dialectics, a jazz music event. Or pure dialectics, the pure tenor of a individual reflection which becomes pure running as a metaphor.

This then means that the infinite process is in fact the process of daily life reflecting mathematical elegance – like when one introduces the theme of German Idealism and produces an abstraction of a small detail like coffee shops and abstracts it to meaning the Parisian history of De Gaulle's period.

#### IV. In fact then close to the letter in Sirohi

This produces the process of infinite Aleph – which means theology – which adds that the process is reflections of life in Hegel's sense – that in fact the process is a speculative self-reflection of infinity – that one is first in a theatre room and then watching ballet.

## V. The Finer point in this Essay

The fine point I am making this time, is not just ballet Incontinence figuratives – but also and in fact the process as Infinity – that one can resemble the infinity of even a cheap conversation on mathematics – that in fact that note one makes on capitalism is then a Telefonica company – all of this is idealism.

I mean an idealism which is mathematical – that the conversation in Berlin or even in Frankfurt or finally even Paris then is just running past each other and catching a bus – and making it to a talk show.

It is just I mean to reflect mathematics into Existence – the

process is meticulous and infinite – it is just the infinite.

## VI. Just the Infinite – as a process of pure Being in Hegel

That's the genius of Sirohi, why he keeps lecturing on genius, and why he is close to Hegel he means – the surjection of the subject to the infinite topos – when talking about even Tony Blair is an infinite capturing of the moment.

## Part II – Christian Paulinianism In Sirohi

### I. Process of Paul

In fact then this becomes an infinite process of the transparent subject

which then is also about Christian subject and its infinite Aleph or even Alif. It means to be interested in Christian Paulinian Epistle.

## II. Epistle then as Formal Process with the Pope and Vatican

In fact then a spiritual lecture commences with in fact, the process of Paulinian life and its message or even interpretation, finally even Scholem and Judaism, or Averroes and Islamic Kabblah, in elipses.

Sirohi is concrescent of the infinite as it is called in Paulinian Apostle of Christ formalism – that one is just the process of theological fragmentation of the set and its Kabballah – something like what is called the Christian message of the

Grace, like a process lived in grace  
and even graceful love and life.

“Christ, will you help me. Messianic  
Plea – Talmud, and Christian  
Kabbalah.”

It becomes then a process of  
Kabbalah – to judge the elementary  
walk to a house as in fact a Christ  
walk to his Greek house in  
Jerusalem – this then is the Christian  
simple formalism of – form of life,  
oikos between Agamben and Sirohi,  
where he refers to Alain Badiou as  
well on the pure infinite process of  
Paul as working in his Paulinian  
monastery.

### III. Concluding Remarks - A Point on the Subject

In that sense then we are just a fragment of eternity – something like a set of believers in the film Of Gods and Men by Sirohi – just a square where we rejoice in infinite – “Grace, that promise of simple life as Infinite.”